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THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

—

Published and distributed *chiefly gratis*

BY

PRATAPA CHANDRA RAY, C. I. E.

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CALCUTTA :

BHARATA PRESS.

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NOTICE.

With the completion of the *Āpaddharma* of the *Çānti Parvan*, a little less than three-fourths of the *Mahābhārata* has been completed. That which remains is a little more than a fourth part of the whole. Before commencing the *Mokshadharmā* of the *Çānti* it is necessary for me to say a few words regarding the nature of the difficulties with which I have to cope.

In the first place, I desire to draw attention to the literary difficulties that lie in the way of an English version of the *Çānti* and of portions of the *Anuṣāṣana*. The *Çānti* has been characterised by the author himself (*vide* *Anukramanikā*) as the fruit of the *Mahābhārata*-tree. The learning of the poet, and his capacity for speculations on mental and moral philosophy, have been shown in it. The doctrines of the *yoga* have been set forth. The results of the *Dharma-śāstras* have been laid down in brief, aphoristic sentences. To be understood, the *Çānti* requires to be deeply studied. A mere perusal will yield no pleasure. Deep thought is necessary to apprehend and appreciate. In the original Sanskrit itself, there are sections and verses that defy the commentators. Of the two Bengali versions, K. P. Singha's is undoubtedly better. But then the scholars employed by Babu Singha chose to proceed on a very objectionable plan. They systematically ignored all such passages as gave them any difficulty. It is true they have sins of commission as well to answer for as sins of omission. But then the latter are so many in number as to have made their labours incomplete. The Burdwan version is very faulty. It is replete with errors of every description.

The ideas in the *Çānti* are peculiar to Hindu philosophy and Hindu ecclesiastical law. Even when fully understood in the original, they present the greatest possible difficulty to the translator who wishes to render them into the English tongue. Western scholars have long ago agreed that in translating from Sanskrit, a closely literal version is much more desirable than any flowing writing agreeable to the ear and embellished here and there, for keeping up the pretence of its being a translation, with words and phrases peculiar to oriental modes

of thinking. The value of a closely literal version, for historical, philosophical, philological, and various other purposes, is so great that a version of a different character is looked upon by most Oriental scholars as worse than useless. It has been my endeavour to assist at the production of as faithful a version of the original Sanskrit as is possible. Each verse has been numbered. To those desirous of studying the original but who cannot be expected to do it without help, such a version is simply invaluable. The structure of the English sentence, or its collocation, may appear to the general English reader as strange or harsh or even unnatural. But then he should invariably take the sentence to be a literal reproduction of the original with only such changes as are absolutely needed by the idiom of the new language. The oddest structure, according to his ideas, or any highly un-English collocation he may mark, is not due to any inability on the part of the translator to produce a better and more readable English sentence. Often it becomes very difficult for the translator to resist the temptation of making an involved period more easy and more consonant with the canons of modern English composition. The fact is, in almost every case, the order of the original is sought to be preserved as much as possible in the English version. In doing this, the translator may offend some critics of style, but there can be no doubt that he observes more obediently the only canon that eminent scholars have taught, both by precept and example, for the guidance of translators reproducing into modern tongues compositions of genius belonging to ancient times.

The difficulties again of correctly understanding many portions of the *Çānti* where philosophical discussions about the mind, the soul, the *yoga*, the nature of *Dharma*, and similar topics, occur, are simply enormous. The commentators have showed much learning, but then their learning is useless. They seek to interpolate their own observations between words of the text, to stretch or limit the significations of particular words, and conclude where they can with such citations from the *Çruti*, the *Upanishads*, and Institutes, as seem to them to confirm their views. Such explanations, instead of helping, only puzzle the reader. Often again, the

plainest sentences are interpreted as learnedly figurative. Altogether the commentators cannot always be taken as faithful guides for their readiness to view the original through the colored medium of preconceived ideas of their own.

The literary difficulties, although grave, may be mastered with the aid of patience and of living teachers. It cannot be expected that in interpreting such old works, abounding with what have been called cruces, there will be no difference of opinion or even no downright errors. The English versions of many passages are necessarily tentative. As the first effort of the kind, scholars who have themselves attempted such tasks will, I am sure, be inclined to pardon mistakes where these do occur. If, in spite of the care taken for ensuring accuracy and correctness, errors creep into the version, I can only lament. The Sanskrit adage says,—*Yatne krite yadi na siddhyati, ko-atra doshah*.

The greatest difficulty, however, with which I have to contend is the want of funds to carry on the enterprise to its completion. Mr. H. Witton, who has ever taken a sympathetic interest in my humble labours, writing to me from Hamilton, Canada, says:—"I am afraid that it is easier to secure financial assistance in the inceptive stages of an enterprise than when it has passed the half-way stage." That is precisely my case. My successive tours through a great part of the country in search of pecuniary aid have broken down my health. The poison of permanent disease has been imbibed. There is a well-known saying current amongst us, that he who succeeds in causing the recitation of the Mahābhārata to be completed in his house has to depart from this world. This is explained by some as due to the sins of omission and commission on the part of the reciters or readers employed. Pious men explain it on the supposition that the person is called away, as the result of his high merit, from an unhappy to a happy world. Upon the introduction of printing into this country, the Pundits refused to see the sacred works pass through the Press. The adage referred to above received an expansion. Every man, it came to be said, who would complete the publication or translation of any sacred work, would have to depart from this world in a childless state. Of

actual examples of this, there have been many. I have no progeny the prospect of whose death would unman me. I only hope that the saying may be literally verified in my case also, for then I shall have the satisfaction of having *completed* my task before departing. The adage is not so unkind as one at the first sight may take it, for it does not prophesy death during the *progress* of such a work. That at any rate is an encouragement.

As long, however, as life remains, I will not spare myself. I will tax all my energies in finding the funds necessary. The work is pre-eminently one which suits a Rajah or a mendicant. I am not a Rajah. I can, however, without shame, betake myself to mendicancy. Many nobler men in antiquity, in this land of Bhārata, voluntarily giving up kingdoms and empires, betook themselves to mendicancy for supporting their lives. Surely, with such examples before me, I can betake myself to a similar mode of life for a task that has nothing to do with the filling of my own stomach. Let me be a mendicant then and appeal to the generous in all lands.

To the different Local Governments, the Supreme Government, and the Secretary of State, my obligations have been very great for the support I have obtained from each of them. To the native princes and chiefs, also, of India my obligations are scarcely less. Many Oriental scholars of great repute, belonging to Europe and America, have aided me with sympathy and a few of them with even money. Without their sympathy I could never have succeeded in making the progress I have made. Individual Officials, also, in India have helped me greatly. Where there have been so many persons and personages all of whom have extended to me the hand of friendship and help, it would be invidious to mention particular names. For all that, I cannot help naming a few who have been particularly kind to me. Sir Steuart Bayley, Sir Auckland Colvin, General Stewart, Mr. Ilbert, Sir W. W. Hunter, General Sir George Chesney, and Sir Charles Aitchison have all befriended me from the very commencement of the undertaking. Without their help, accorded to me most liberally, I could never have succeeded in tiding over the difficulties of even the first stages of my work.

During the second stage, besides all those distinguished Officials who continued to help me as before, I have derived material aid from the Marquis of Dufferin and Ava, Sir Donald Mackenzie Wallace, General Sir Frederick Roberts, Sir Charles Elliott, Sir John Ware Edgar, and Sir Alfred Croft. Among non-officials I have derived much sympathy and encouragement from the late lamented Mr. Robert Knight, Mr. J. O. B. Saunders, and others. Amongst scholars in continental Europe I have received much kindness and assistance from M. Barth and M. St. Hilaire, both so well-known in the annals of Oriental learning, and Professor Jacobi of Germany. It was to the exertions of M. A. Barth and M. Barthelamy St. Hilaire that I owe the grant I have obtained from the Republic of France. The rule about patronage was rescinded by the authorities in France for granting me help, for no foreign publication, particularly an incomplete one, is accorded such favor. In England I have obtained the greatest help from Professor Max Muller and Dr. Reinhold Rost. The former by sending me a translation he had transcribed in his own hand, of the first few sections of the *Adi Parvan*, showed me the way. Without such help I could never have ventured to undertake the publication of an English version of the great Hindu Epic. As regards Dr. Rost, I owe him the first idea of an English translation of the Mahābhārata. Whenever again my energies have flagged in view of the difficulties of my situation, a kind letter from him, full of sympathy and advice, has instantly filled me with hope, dispelling all gloom and cheerlessness. In America I have received material help from Mr. Wm. Emmette Coleman of San-Francisco, Professor Lanman of Cambridge, U. S. A., Professor H. Reese of Maryland, and Mr. H. B. Witton of Hamilton, Canada.

When I have so many persons and personages to help me I have no reason to despair. As yet Bengal only has done very little for my enterprise. I had received the largest measure of support from my own countrymen while issuing my Bengali and Sanskrit Mahābhārata and Rāmāyana. I have done nothing to forfeit the sympathy and kindness of my countrymen. Amongst the orthodox, there seems to be a feel-

ing that every attempt to translate the Hindu scriptures into a foreign tongue is an act of impiety. I humbly ask those countrymen of mine who entertain such a feeling to carefully consider the matter. The Hindu religion may not be proselytising. But objects other than those connected with proselytism, and every one of which is highly important, may be served by publishing our scriptures more widely. Is it forgotten that in Bengal itself there is a large class of readers unable to read the Mahābhārata in Sanskrit and unwilling to read it in Bengali? Will not the study of the original itself be materially aided by the English translation? Then again the political advantages of such a translation cannot be inconsiderable. In the preface put forth with the first fascicule, I said that "... Viewed also in the light of a means to an end, the end, viz., of understanding the wishes and aspirations of the Indian races for purposes of better government, the study of Sanskrit may be dispensed with if all that is contained in the great Sanskrit works of antiquity becomes obtainable by Englishmen through the medium of translation. Any effort, therefore, that is made towards unlocking Manu and Yājñavalkya, Vyāsa and Vālmiki, to Englishmen at home or in India, cannot but be regarded as a valuable contribution to the cause of good Government."

To my orthodox countrymen, therefore, I repeat that they should not view the English translation of the great work of Vyāsa as an act of impiety or that it is useless so far as they are concerned. It is, as I said before, a contribution to the cause of good government, as helping the rulers to better understand the ruled.

In conclusion I appeal humbly and respectfully to all my countrymen, not of Bengal alone but of India. Ours, as I have often said, is the land of charity. If all come forward with what each can easily spare, a hundred such enterprises as mine may each be completed a hundred times.

Calcutta,
September, 5th, 1891. }

Pratāpa Chandra

THE MAHABHARATA

ÇANTI PARVA.

SECTION CLXXIV.

(*Mokshadharmā Parva.*)

“Yudhishtira said,—‘Thou hast, O grandsire, discoursed upon the auspicious duties (of persons in distress) connected with the duties of kings. It behovest thee now, O king, to tell me those foremost of duties which belong to those who lead the (four) modes of life!’”

“Bhishma said,—‘Religion hath many doors. The observance of (the duties prescribed by) religion can never be futile. Duties have been laid down with respect to every mode of life. (The fruits of those duties are invisible, being attainable in the next world). The fruits, however, of Penance directed towards the Soul are obtainable in this world.* Whatever be the object to which one devotes oneself, that object, O Bhārata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings.’ When one reflects properly, (one’s heart being purified by such reflection),

* It is very difficult to literally translate such verses. The word *Dharma* is sometimes used in the sense of Religion or the aggregate of duties. At other times it simply means a duty or the course of duties prescribed for a particular situation. *Tapah* is generally rendered penance. Here, however, it has a direct reference to *cravana* (hearing), *mīmāṃsā* (contemplation), and *nidhidhyāsana* (abstraction of the soul from everything else for absolute concentration). The grammar of the second half of the first line is *Satī apretya* &c., *Sat* being that which is real, hence, the Soul, or the Supreme Soul, of which every individual Soul is only a portion.—T.

one comes to know that the things of this world are as valueless as straw. Without doubt, one is then freed from attachment in respect of those things.⁴ When the world, O Yudhishtira, which is full of defects, is so constituted, every man of intelligence should strive for the attainment of the emancipation of his soul.⁵

"Yudhishtira said,—Tell me, O grandsire, by what frame of soul should one kill his grief when one loses one's wealth, or when one's wife, or son, or sire, dies !"⁶

"Bhishma said,—When one's wealth is lost, or one's wife or son or sire is dead, one certainly says to oneself,—Alas, this is a great sorrow !—But then one should, by the aid of Reflection, seek to kill that sorrow.⁷ In this connection is cited the old story of the speech that a regenerate friend of his, coming to Senajit's court, made to that king.⁸ Beholding the monarch agitated with grief and burning with sorrow on account of the death of his son, the Brāhmana addressed that ruler of very cheerless heart and said these words :—Why art thou stupified ? Thou art without any intelligence ! Thyself an object of grief, why dost thou grieve (for others) ? A few days hence others will grieve for thee, and in their turn they will be grieved for by others still !"⁹ Thyself, myself, and others who wait upon thee, O king, shall all go to that place whence all of us have come !—"¹¹

"Senajit said,—What is that intelligence, what that penance, O learned Brāhmana, what that concentration of thought, O thou that hast wealth of asceticism, what that knowledge, and what that learning, by acquiring which thou dost not yield thyself to sorrow ?—"¹²

"The Brāhmana said,—Behold, all creatures,—the superior, the middling, and the inferior,—in consequence of their respective acts, are entangled in grief !"¹³ I do not regard even my own self to be mine. On the other hand, I regard the whole world to be mine. I again think that all this (which I see) is as much mine as it belongs to others ! Grief cannot approach me in consequence of this thought.¹⁴ Having acquired such an understanding, I do not yield either to joy or to grief.¹⁵ As two pieces of wood floating on the ocean

come together at one time and are again separated, even such is the union of (living) creatures in this world.¹⁶ Sons, grandsons, kinsmen, relatives, are all of this kind. One should never feel affection for them, for separation with them is certain.¹⁷ Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve?¹⁸ Grief arises from the disease constituted by desire. Happiness again results from the disease of desire being cured. From joy springs sorrow, and sorrow arises repeatedly.¹⁹ Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel.²⁰ After happiness sorrow has come to thee. Thou shalt again have happiness. No one suffers sorrow for ever, and no one enjoys happiness forever.²¹ The body is the refuge of both sorrow and happiness.* Whatever acts an embodied creature does with the aid of his body, the consequence thereof he has to suffer in that body.²² Life springs with the springing of the body into existence. The two exist together, and the two perish together.†²³ Men of uncleansed souls, wedded to worldly things by various bonds, meet with destruction like embankments of sand in water.²⁴ Woes of diverse kinds, born of ignorance, act like pressers of oil-seeds, for assailing all creatures in consequence of their attachments, these press them like oil-seeds in the oil-making machine represented by the round of rebirths (to which they are subject).²⁵ Man, for the sake of his wife (and others), commits numerous evil acts, but suffers singly diverse kinds of misery both in this and the next world.²⁶ All men, attached to children and wives and kinsmen and relatives, sink in the miry sea of grief like wild elephants, when destitute of strength, sinking in a miry slough.²⁷ Indeed, O lord, upon loss of wealth or son or kinsmen or relatives, man suffers great distress, which resembles,

* And not the Soul, as the commentator explains. With the death of the body joy and grief disappear.—T.

† The art by which the body could, as in Egypt, be preserved for thousands of years was not known to the *Rishis*.—T.

as regards its power of burning, a forest conflagration.²³ All this, viz., joy and grief, existence and non-existence, is dependent upon destiny.²⁰ One having friends as one destitute of friends, one having foes as one destitute of foes, one having wisdom as one destitute of wisdom, each and every one amongst these, obtains happiness through destiny.²⁰ Friends are not the cause of one's happiness. Foes are not the cause of one's misery. Wisdom is not competent to bring an accession of wealth; nor is wealth competent to bring an accession of happiness.²¹ Intelligence is not the cause of wealth, nor is stupidity the cause of penury. He only that is possessed of wisdom, and none else, understands the order of the world.²² Amongst the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong, happiness comes to him for whom it is ordained.²³ The cow belongs to the calf, to the cowherd that owns her, and to the thief. Indeed, she belongs to him who drinks her milk.²⁴ They whose understandings are absolutely dormant, and they who have attained to that state of the mind which lies beyond the sphere of the intellect, succeed in enjoying happiness. Only they that are between these two classes, suffer misery.²⁴ They that are possessed of wisdom delight in the two extremes but not in the states that are intermediate. The sages have said that the attainment of any of those two

* The commentator explains the sense of this as follows:—The cow belongs to him who drinks her milk. Those who derive no advantage from her have no need for showing her any affection. One should not covet what is above one's want. It has been said, that (to a thirsty or hungry or toil-worn man), a little quantity of vaccine milk is of more use than a hundred kine; a small measure of rice more useful than a hundred barns filled with grain; half a little bed, of more use than a large mansion.—T.

† I follow Nilakantha in rendering this verse. His interpretation is plausible. *Mudatamāh*, according to him, are those who are in deep sleep. There are four stages of Consciousness. These are (1) wakefulness; (2) dream, (3) dreamless or deep slumber, and (4) *Turiya* or absolute *Samādhi* (which the *Yogi* only can attain to).—T.

extremes constitutes happiness. Misery consists in the states that are intermediate between the two.*³⁶ They who have succeeded in attaining to real felicity (which *samādhi* can bring), and who have become freed from the pleasures and pains of this world, and who are destitute of envy, are never agitated by either the accession of wealth or its loss.³⁷ They who have not succeeded in acquiring that intelligence which leads to real felicity, but who have transcended folly and ignorance (by the help of a knowledge of the scriptures), give way to excessive joy and excessive misery.³⁸ Men destitute of all notions of right or wrong, insensate with pride and with success over others, yield to transports of delight like the gods in heaven.³⁹ Happiness must end in misery. Idleness is misery; while cleverness (in action) is the cause of happiness. Affluence and prosperity dwell in one possessed of cleverness, but not in one that is idle.⁴⁰ Be it happiness or be it misery, be it agreeable or be it disagreeable, what comes to one should be enjoyed or endured with an unconquered heart.⁴¹ Every day a thousand occasions for sorrow, and a hundred occasions for fear assail the man of ignorance and folly but not the man that is possessed of wisdom.⁴² Sorrow can never touch the man that is possessed of intelligence, that has acquired wisdom, that is mindful of listening to the instructions of his betters, that is destitute of envy, and that is self-restrained.⁴³ Relying upon such an understanding, and protecting his heart (from the influences of desire and the passions), the man of wisdom should conduct himself here. Indeed, sorrow is unable to touch him who is conversant with that Supreme Self from which everything springs and unto which everything disappears.⁴⁴ The very root of that for

* The two extremes, of course, are dreamless slumber and *Turiya* or *Samādhi*. The two intermediate ones are wakefulness and sleep with dream.—T.

† *Pride* in consequence of having insulted or humiliated others; and success over others such as victories in battle and other concerns of the world.—T.

‡ The first half of the second line is read variously. The sense, however, in effect, remains unaltered, What is said here is that the

which grief, or heart-burning, or sorrow is felt or for which one is impelled to exertion, should, even if it be a part of one's body, be cast off.⁴⁵ That object, whatever it may be, in respect of which the idea of *meum* is cherished, becomes a source of grief and heart-burning.⁴⁶ Whatever objects, amongst things that are desired, are cast off, become sources of happiness. The man that pursues objects of desire meets with destruction in course of the pursuit.⁴⁷ Neither the happiness that is derived from a gratification of the senses nor that great felicity which one may enjoy in heaven, approaches to even a sixteenth part of the felicity which arises from the destruction of all desire.⁴⁸ The acts of a former life, right or wrong, visit, in their consequences, the wise and the foolish, the brave and the timid.⁴⁹ It is even thus that joy and sorrow, the agreeable and the disagreeable, continually revolve (as on a wheel) among living creatures.⁵⁰ Relying upon such an understanding, the man of intelligence and wisdom lives at ease. A person should disregard all his desires, and never allow his wrath to get the better of him.⁵¹ This wrath springs in the heart and grows there into vigor and luxuriance. This wrath that dwells in the bodies of men and is born in their minds, is spoken of by the wise as Death.⁵² When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself.⁵³ That object, whatever it may be, in respect of which the idea of *meum* is cherished, becomes a source of grief and heart-burning.[†]⁵⁴ When a person himself feels no fear, and is feared by no one, when he cherishes no desire and no aversion, he is then said to attain to the state of *Brahma*.⁵⁵ Casting off both truth and falsehood, grief and

man who succeeds in attaining to a state of *Brahma* by true *Samādhi* or abstraction from the world, can never be touched by grief.—T.

* In all treatises on *Yoga* it is said that when the first stage is passed, the neophyte succeeds in looking at his own self. The meaning seems to be that he experiences a sort of double existence so that he succeeds in himself looking at his own self.—T.

† This is the same as 46. The Bombay edition does not repeat it.—T.

joy, fear and courage, the agreeable and the disagreeable, thou mayst become of tranquil soul.⁶⁴ When a person abstains from doing wrong to any creature, in thought, word, or deed, he is then said to attain to a state of *Brahma*.⁶⁷ True happiness is his who can cast off that thirst which is incapable of being cast off by the misguided, which does not decay with decrepitude, and which is regarded as a fatal disease.⁶⁸ In this connection, O king, are heard the verses sung by Pingalā about the manner in which she had acquired eternal merit even at a time that had been very unfavorable.⁶⁹ A fallen woman of the name of Pingalā, having repaired to the place of assignation, was denied the company of her lover through an accident. At that time of great misery, she succeeded in acquiring tranquillity of soul.⁶⁰

“—Pingalā said,—Alas, I have for many long years lived, all the while overcome by phrensy, by the side of that dear Self in whom there is nothing but tranquility! Death has been at my door. Before this, I did not, however, approach that Essence of Purity.⁶¹ I shall cover this house of one column and nine doors (by means of true Knowledge).^{*} What woman is there that regards that dear Supreme Soul, even when He is so near, as truly dear?^{†62} I am now awake. I have been roused from the sleep of ignorance. I am no longer influenced by desire. Human lovers, who are really the embodied forms of hell, shall no longer deceive me by approaching me lustfully.⁶³ Evil produces good through destiny or the acts of a former life. Roused (from the sleep of ignorance), I have cast off all desire for worldly objects. I have acquired a complete mastery over my senses.⁶¹ One freed from desire and hope sleeps in felicity. Freedom from hope and desire is felicity. Having driven off desire and hope, Pingalā sleeps in felicity!—”⁶⁵

* The house referred to is the body. The single column on which it is supported is Ignorance, and the nine doors are the eyes, the ears, the nostrils, &c. &c.—T.

† The sense is that women always regard their human lovers as dear without regarding the Supreme Being to be so, although He is always with them.—T.

"Bhishma continued,—'Consoled with these and other words uttered by the learned Brāhmana, king Senajit (casting off his grief), experienced delight and became very happy.'"⁶⁸

SECTION CLXXV.

"Yudhishthira said,—'Time, which is destructive of every created thing, is passing on.* Tell me, O grandsire, what is that good thing which should be sought !'

"Bhishma said,—'In this connection, O king, is cited the old narrative of a discourse between sire and son, O Yudhishthira!¹ A certain Brāhmana, O Pārtha, who was devoted to the study of the Vedas, got a very intelligent son who (for this) was called Medhāvin.†" One day, the son, well conversant with the truths of the religion of Emancipation, and acquainted also with the affairs of the world, addressed his sire devoted to the study of the Vedas.⁴

"The son said,—'What should a wise man do, O father, seeing that the period of human life is passing away so very quickly? O father, tell me the course of duties that one should perform, without omitting to mention the fruits! Having listened to thee, I desire to observe those duties!—'

"The sire said,—'O son, observing the *Brahmacharyya* mode of life, one should first study the Vedas. He should then wish for children for rescuing his ancestors. Setting up his fire next, he should seek to perform the (prescribed) sacrifices according to due rites. At last, he should enter the forest for devoting himself to contemplation!—'

"The son said,—'When the world is thus surrounded on all sides and is thus assailed, and when such irresistible things of fatal consequences fall upon it, how can you say these words so calmly?—'

"The sire said,—'How is the world assailed? What is that by which it is surrounded? What, again, are those irresistible things of fatal consequences that fall upon it? Why dost thou terrify me thus?—'

* *I. e.*, is coursing on, without waiting for any one.—T.

† Literally, *Intelligent*.—T.

"The son said,—Death is that by which the world is assailed. Decrepitude encompasses it. Those irresistible things that come and go away are the nights (that are continually lessening the period of human life).⁹ When I know that Death tarries for none (but approaches steadily towards every creature), how can I pass my time without covering myself with the garb of knowledge?^{*10} When each succeeding night, passing away, lessens the allotted period of one's existence, the man of wisdom should regard the day to be fruitless.¹¹ (When death is approaching steadily) who is there that would, like a fish in a shallow water, feel happy? Death comes to a man before his desires have been gratified.¹² Death snatches away a person when he is engaged in plucking flowers and when his heart is otherwise set, like a tigress bearing away a ram.¹³ Do thou, this very day, accomplish that which is for thy good. Let not this Death come to thee! Death drags its victims before their acts are accomplished.¹⁴ The acts of tomorrow should be done today, those of the afternoon in the forenoon. Death does not wait to see whether the acts of its victim have all been accomplished or not.¹⁵ Who knows that Death will not come to him even today? In prime of age one should betake oneself to the practice of virtue. Life is transitory. If virtue be practised, fame here and felicity hereafter will be the consequences.¹⁶ Overwhelmed by ignorance, one is ready to exert for sons and wives. Achieving virtuous or vicious acts, one brings them up and aggrandises them.¹⁷ Like a tiger bearing away a sleeping deer, Death snatches away the man addicted to the gratification of desire and engaged in the enjoyment of sons and animals.¹⁸ Before he has been able to pluck the flowers upon which he has set his heart, before he has been gratified by the acquisition of the objects of his desire, Death bears him away like a tiger bearing away its prey.¹⁹ Death overpowers a man while the latter is still in the midst of the happiness that accrues from the

* The true reading is *Jñāna* and not *ajñāna*. Then, in the last foot, the word is *a-pihitak* and not *apihitak*. The practicles *ava* and *api* frequently drop the initial *a*. Hence *a-pihitak* means *not covered*.—T.

gratification of desire, and while still thinking,—This has been done ; this is to be done ; this has been half-done !²⁰—Death bears away the man, however designated according to his profession, attached to his field, his shop, or his home, before he has obtained the fruit of his acts.²¹ Death bears away the weak, the strong, the brave, the timid, the idiotic, and the learned, before any of these obtains the fruits of his acts.²² When death, decrepitude, disease, and sorrow arising from diverse causes, are all residing in thy body, how is it that thou livest as if thou art perfectly hale ?²³ As soon as an embodied creature is born, Decrepitude and Death pursue him for (effecting) his destruction. All existent things, mobile and immobile, are affected by these two.²⁴ The attachment which one feels for dwelling in villages and towns (in the midst of fellowmen) is said to be the very mouth of Death. The forest, on the other hand, is regarded as the fold within which the senses may be penned up. This is declared by the *Ṛutis*.²⁵ The attachment a person feels for dwelling in a village or town (in the midst of men) is like a cord that binds him effectually. They that are good break that cord and attain to emancipation, while they that are wicked do not succeed in breaking them.²⁶ He who never injures living creatures by thought, word, or deed, is never injured by such agencies as are destructive of life and property.†²⁷ Nothing can resist the messengers (Disease and Decrepitude) of Death when they advance except Truth which devours Untruth. In Truth is immortality.‡²⁸ For these reasons one should practise the vow of Truth ; one should devote oneself to a union with Truth ; one should accept Truth for one's Veda ; and restraining one's senses, one should vanquish the Destroyer by Truth.²⁹ Both Immortality and Death are planted

* The word used in the text is *Devānām* (of the gods). There can be no doubt, however, that the word *deva* is here used for implying the senses.—T.

† I. e., wild beasts and lawless men.—T.

‡ *Asatyājyam* and *Asatyādyam* are both correct. The sense is the same. The first means 'having untruth for the libation (that it eats up).' The second means 'having untruth for the food (it devours).—T.

in the body. One comes to Death through ignorance and loss of judgment; while Immortality is achieved through Truth.³⁰ I shall, therefore, abstain from injury and seek to achieve Truth, and transgressing the sway of desire and wrath, regard pleasure and pain with an equal eye, and attaining tranquillity, avoid Death like an immortal!³¹ Upon the advent of that season when the Sun will progress towards the north, I shall, restraining my senses, set myself to the performance of the *Ānti*-sacrifice, the *Brahma*-sacrifice, the Word-sacrifice, the Mind-sacrifice, and the Work-sacrifice.³² How can one like me worship his Maker in animal-sacrifices involving cruelty, or sacrifices of the body such as *Piṇḍas* only can perform and such as produce fruits that are transitory?³³ That person whose words, thoughts, penances, renunciation, and *yoga* meditation, all rest on *Brahma*, succeeds in earning the highest good.³⁴ There is no eye which is equal to (the eye of) Knowledge. There is no penance like (that involved in) Truth. There is no sorrow equal to (that involved in) attachment. There is no happiness like (that which is obtainable from) renunciation.³⁵ I have sprung from *Brahma* through *Brahma*. I shall devote myself to *Brahma*, though I am childless. I shall return to *Brahma*. I do not require a son for rescuing me.³⁶ A *Brāhmaṇa* can have no wealth like to the state of being alone, the state in consequence of which he is capable of regarding everything with an equal eye, the practice of truthfulness, good behaviour, patience, abstention from injury, simplicity, and

* *Ānti* is tranquillity. The *Ānti*-sacrifice is the endeavour to practice self-denial in everything; in other words, to restrain all sorts of propensities or inclinations. The *Brahma*-sacrifice is reflection on the truths laid down in the *Upanishads*. The Word-sacrifice consists in the silent recitation (*yapa*) of the *Pranava* or *Om*, the initial *mantra*. The Mind-sacrifice is contemplation of the Supreme Soul. The Work-sacrifice consists in baths, cleanliness, and waiting upon the preceptor.

† Both readings are correct, viz., *Kṣhatrayajna* and *Kṣhatrayajna*. *Kṣatra* is, of course, the body. If the latter reading be accepted, the meaning will be 'a sacrifice like that of a *Kṣatriya*, i. e., a battle.' Hence, all kinds of acts involving cruelty.—T.

avoidance of all rites and visible sacrifices.* What use hast thou, O Brāhmaṇa, of wealth or kinsmen and relatives, of wives, when thou shalt have to die? Seek thy Self which is concealed in a cave. Where are thy grandsires and where thy sire?†—

“Bhishma continued,—‘Do thou also, O monarch, conduct thyself in that way in which the sire (in this story), conduct himself, devoted to the religion of Truth, after having listened to the speech of his son.’”‡

SECTION CLXXVI.

“Yudhishtira said,—‘Tell me, O grandsire, whence and how happiness and misery come to those that are rich, as also those that are poor, but who live in the observance of different practices and rites !’†

“Bhishma continued,—‘In this connection is cited the old narrative of what was sung by Campāka who had obtained tranquillity and achieved emancipation for himself.’ In former times a certain Brāhmaṇa, rendered miserable by a bad wife, bad dress, and hunger, and living in the observance of the vow of renunciation, told me these verses.‡—Diverse kinds of sorrow and happiness overtake, from the day of birth, the person that is born on the Earth.⁴ If he could ascribe either

* Or, seek *Brahma* in thy understanding. The word *Atman* is often synonymous with Supreme Self.—T.

† The commentator explains that the object of Yudhishtira’s question is this: in the preceeding section or lesson it has been inculcated that one may seek the acquisition of the religion of *moksha* or emancipation even when he is young. Yudhishtira enquires whether wealth (so necessary for the performance of sacrifices) is needed for the acquisition of that religion. If wealth be necessary, the poor then would not be able to acquire that religion. Hence the enquiry about the way in which joy and sorrow come to the wealthy and to the poor.—T.

‡ The verses are said to be old. Nilakantha accordingly supposes that it was *not* Campāka who recited them to Bhishma, but some one else. I follow the commentator; but the grammar of the concluding verse of this section must have to be twisted for supporting him.—T.

of them to the action of Destiny, he would not then feel glad when happiness came or miserable when sorrow overtook him.⁶ Though thy mind is divested of desire, thou bearest yet a heavy load. Thou dost not seek to achieve thy good (*i. e.*, emancipation). Art thou not successful in controlling thy mind?⁷ If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of everything sleepeth in happiness, and awaketh in happiness.⁷ Complete poverty, in this world, is happiness. It is a good regimen, it is the source of blessings, it is freedom from danger. This foeless path is unattainable (by persons cherishing desire) and is easily attainable (by those that are freed from desire).⁸ Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things).⁹ I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater merits.¹⁰ Between poverty and sovereignty there is this great distinction, *viz.*, that the sovereign, possessed of affluence, is always agitated by anxiety and seems to be within the very jaws of death.¹¹ As regards, however, the poor man, who in consequence of the divestment of all wealth has freed himself from hopes and emancipated himself, neither fire, nor foe, nor death, nor robbers, can get the better of him.¹² The very gods applaud such a man who wanders about according to his will, who lies down on the bare ground with his arm for a pillow, and who is possessed of tranquillity.¹³ Affected by wrath and cupidity, the man of affluence is stained by a wicked heart. He casts oblique glances and makes dry speeches. He becomes sinful, and his face is always darkened with frowns.¹⁴ Biting his lips, and excited with wrath, he utters harsh and cruel words. If such a man desires to even make a gift of the whole world, who is there that would like to even look at him?¹⁵ Constant companionship with Prosperity stupifies a person of weak judgment. It drives off his judgment like the wind driving off the autumnal clouds. Companionship with Prosperity induces him to think,—I am possessed of beauty! I am

possessed of wealth !¹⁶ I am high-born ! I meet with success in whatever I undertake ! I am not an ordinary human being !—His heart becomes intoxicated in consequence of these three reasons.¹⁷ With heart deeply attached to worldly possessions, he wastes the wealth hoarded by his sires. Reduced to want, he then regards the appropriation of other people's wealth as blameless.¹⁸ At this stage, when he transgresses all barriers and begins to appropriate the possessions of others from every side, the rulers of men obstruct and afflict him like sportsmen afflicting with keen shafts a deer that is espied in the woods.¹⁹ Such a man is then overwhelmed with many other afflictions of a similar kind that originate in fire and weapons.²⁰ Therefore, disregarding all worldly propensities (such as desire for children and wives) together with all fleeting unrealities (such as the body, &c.) one should, aided by one's intelligence, apply proper medicine for the cure of those painful afflictions.²¹ Without Renunciation one can never attain to happiness. Without Renunciation one can never obtain what is for one's highest good. Without Renunciation one can never sleep at ease. Therefore, renouncing every thing, make happiness thy own !²²—All this was said to me in past times at Hāstinapore by a Brāhmana about what Campāka had sung. For this reason, I regard Renunciation to be the foremost of things.' "²³

SECTION CLXXVII.

"Yudhishtira said,—'If any person, desiring to accomplish acts (of charity and sacrifices), fails to find (the necessary) wealth, and thirst of wealth overwhelms him, what is that which he must do for obtaining happiness ?'¹

"Bhishma said,—'He that regards everything (*viz.*, joy and sorrow, honor and insult, &c.) with an equal eye, that never exerts (for gratifying his desire for earthly possessions), that practises truthfulness of speech, that is freed from all kinds of attachment, and that has no desire for action, is, O Bhārata, a happy man.'² These five, the ancients say, are the means for the acquisition of perfect tranquillity or eman-

cipation. These are called Heaven. These are Religion. These constitute the highest happiness.³ In this connection is cited the old narrative of what Manki had sung, when freed from attachments. Listen to it, O Yudhishtira!⁴ Desirous of wealth, Manki found that he was repeatedly doomed to disappointments. At last with a little remnant of his property he purchased a couple of young bulls with a yoke for training them (to agricultural labour).⁵ One day the two bulls, properly tied to the yoke, were taken out for training (in the fields). Shying at the sight of a camel that lay down on the road, the animals suddenly ran towards the camel,⁶ and fell upon its neck. Enraged at finding the bulls fall upon its neck, the camel, endued with great speed, rose up and ran at a quick pace, bearing away the two helpless creatures dangling on either side of its neck.⁷ Beholding his two bulls thus borne away by that strong camel, and seeing that they were on the point of death, Manki began to say,⁸—If wealth be not ordained by destiny, it can never be acquired by even a clever man exerting with attention and confidence and accomplishing with skill all that is necessary towards that end.⁹ I had, before this, endeavoured by diverse means and with devotion to earn wealth. Behold this misfortune brought about by destiny to the property I had!¹⁰ My bulls are borne away, rising and falling, as the camel is running in an uneven course. This occurrence seems to be an accident.¹¹ Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! This is only the result of Destiny. Exertion is futile in what is due to Chance.¹² Or, if the existence of anything like Exertion (as an agent in the production of results) be admitted, a deeper search would discover Destiny to

* *Kakatāliyam* is, literally, 'after the manner of the crow and the palmyra fruit.' The story is that once when a crow perched upon a palmyra tree, a fruit (which had been ripe) fell down. The fruit fell because of its ripeness. It would be a mistake to accept the sitting of the crow as the cause of the fall. The perching was only an accident. Yet men very frequently, in tracing causes, accept accidents for inducing causes. Such men are said to be deceived by 'the fallacy of the crow and the palmyra fruit.'—T.

be at the bottom.*¹³ Hence, the person that desires happiness should renounce all attachment. The man without attachments, no longer cherishing any desire for earning wealth, can sleep happily.¹⁴ Ho, it was well-said by Cuka while going to the great forest from his father's abode, renouncing everything †¹⁵—Amongst these two, viz., one who obtains the fruition of all his wishes, and one who casts off every wish, the latter, who renounces all, is superior to the former who obtains the fruition of all.¹⁶ No one could ever attain to the end of desire.‡ Only he that is destitute of knowledge and judgment feels an avidity for protecting his body and life.¹⁷—Forbear from every desire for action. O my Soul that art possessed by cupidity, adopt tranquillity by freeing thyself from all attachments! Repeatedly hast thou been deceived (by desire and hope). How is it that thou dost not still free thyself from attachments?¹⁸ If I am not one that deserves destruction at thy hands, if I am one with whom thou shouldst sport in delight, then, O my wealth-coveting Soul, do not induce me towards cupidity!¹⁹ Thou hast repeatedly lost thy hoarded wealth! O my wealth-coveting and foolish Soul, when wilt thou succeed in emancipating thyself from the desire of wealth?²⁰ Shame on my foolishness! I have become a toy of thine! It is thus that one becomes a slave of others.²¹ No one born on Earth did ever attain to the end of desire, and no one that will take birth will succeed in attaining to it. Casting off all acts, I have at last been roused from sleep! I am now awake!²² Without doubt, O Desire, thy heart is as hard as adamant, since though affected by a hundred distresses, thou dost not break into a hundred pieces!²³ I know thee, O Desire, and all those

* Exertion to be successful must depend on circumstances. The combination of circumstances is destiny.—T.

† It is difficult to resist the belief that many of the passages of the *Cānti* are later additions. Cuka was the son of Vyāsa. To quote a saying of Cuka (or, as he was called Cukadeva Goswāmin), if Vyāsa was the real writer of this passage, is rather suspicious.—T.

‡ I. e., arrive at such a point that nothing was left for him to desire.—T.

things that are dear to thee ! Seeking what is dear to thee, I shall feel happiness in my own Self.*²⁴ O Desire, I know thy root. Thou springest from Will.†—I shall, therefore, avoid Will. Thou shalt then be destroyed with thy roots.²⁵ The desire for wealth can never be fraught with happiness. If acquired, great is the anxiety that the acquirer feels. If lost after acquisition, that is felt as death. Lastly, respecting acquisition itself, it is very uncertain.²⁶ Wealth cannot be got by even the surrender of one's person. What can be more painful than this ? When acquired, one is never gratified with its measure, but one continues to seek it.²⁷ Like the sweet water of the Ganges, wealth only increases one's hankering. It is my destruction. I am now awakened. Do thou, O Desire, leave me !²⁸ Let that Desire which has taken refuge in this my body,—this compound of (five) elements,—go whithersoever it chooses and live happily whithersoever it likes.‡²⁹ Ye all that are not of the Soul, I have no joy in you, for ye follow the lead of Desire and Cupidity ! Abandoning all of you I shall take refuge in the quality of Goodness.§³⁰ Beholding all creatures in my own body and my own mind, and devoting my reason to *Yoga*, my life to the instructions of the wise, and soul to *Brahma*,³¹

* I. e., with the view of doing thee good, I shall emancipate myself from all attachments and enjoy the blessedness of tranquillity.—T.

† Here the theory of desire seems to be reversed. Desire is mere wish after anything. When its gratification is sought, the form it assumes is that of determination or will. If, however, *Kāma* be taken as the formulated desire after specific objects, then, perhaps, the will may be regarded as its foundation, at least, in respect of the distress and difficulties that come in its train.—T.

‡ I think the Bombay reading of this verse is incorrect. *Bhuta-grā-mah* (nom. sing.) should be *Bhuta-grāmam* (accusative sing.). The *Yak* is *Kāma*. It is Desire that is exhorted to go away whithersoever it chooses. If the *elements* be thus exhorted, then it is *death* that the speaker desires. This would be inconsistent with the spirit of the passage.—T.

§ The use of the plural *Yushmāshu* might lead at first sight to take it as standing for the elements. It is plain, however, that it refers to all attributes that are founded on *Rajas* and *Tamas*.—T.

I shall happily rove through the world, without attachment and without calamities of any kind, so that thou mayst not be able to plunge me again into such sorrows!³³ If I continue to be agitated by thee, O Desire, I shall necessarily be without a path (by which to effect my deliverance). Thou, O Desire, art always the progenitor of thirst, of grief, and of fatigue and toil.³⁴ I think the grief that one feels at the loss of wealth is very keen and far greater than what one feels under any other circumstances. Kinsmen and friends disregard him that has lost his wealth.³⁵ With various kinds of humiliation that number by thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow.³⁶ Robbers slay, in the sight of all, the person that is possessed of wealth, or afflict him with various kinds of severity, or always fill him with fear.³⁷ At last, after a long time, I have understood that the desire for wealth is fraught with sorrow. Whatever the object, O Desire, upon which thou settest thy heart, thou forcest me to pursue it! Thou art without judgment. Thou art a fool. Thou art difficult of being contented. Thou canst not be gratified. Thou burnest like fire.³⁸ Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment. Thou canst not be filled to the brim, like the nether region. Thou wishest to plunge me into sorrow. From this day, O Desire, I am incapable of living with thee!³⁹ I who had felt despair, at first, at the loss of my property, have now attained to the high state of perfect freedom from attachments. At this moment I no longer think of thee and thy train.⁴⁰ I had, before this, felt great misery

* *Beholding all creatures in my own body and mind*, i. e., identifying myself with all creatures or never taking them as distinct and separated from me; in other words, professing and practising the principle of universal love.—T.

† The two lines are antithetical. What is said here is that though there is misery in property, there is no real happiness in affluence. Hence Nilakantha is right in supposing that the last word of the first line is not *dharm* but *adharma*, the *Sandhi* being Arsha.—T.

on thy account. I do not (now) regard myself as destitute of intelligence. Having adopted Renunciation in consequence of the loss of my property, I now can rest, freed from every kind of fever.⁴⁰ I cast thee off, O Desire, with all the passions of my heart. Thou shalt not again dwell with me or sport with me.⁴¹ I shall forgive them that will slander or speak ill of me. I shall not injure even when injured. If anybody from aversion speaks disagreeable words of me, disregarding those words I shall address him in agreeable speeches. In contentment of heart and with all my senses at ease, I shall always live upon what may be got by me.⁴² I shall not contribute to the gratification of the wishes entertained by thee that art my foe. Freedom from attachment, emancipation from desire, contentment, tranquillity, truth, self-restraint, forgiveness, and universal compassion, are the qualities that have now come to me.⁴³ Therefore, let Desire, cupidity, thirst, miserliness, avoid me. I have now adopted the path of Goodness.⁴⁴ Having cast off Desire and Cupidity, great is my happiness now. I shall no longer yield to the influence of Cupidity and no longer suffer misery like a person of uncleaned soul.⁴⁵ One is sure to obtain happiness according to the measure of the desires he may be able to cast off. Truly, he who yields himself up to Desire always suffers misery.⁴⁶ Whatever passions connected with Desire are cast off by a person, all appertain to the quality of Passion. Sorrow and shamelessness and discontent all arise from Desire and Wealth.⁴⁷ Like a person plunging in the hot season into a cool lake, I have now entered into *Brahma*. I have abstained from work. I have freed myself from grief. Pure happiness has now come to me.⁴⁸ The felicity that results from the gratification of Desire, or that other purer felicity which one enjoys in heaven, does not come up to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst!⁴⁹ Killing the principle of desire, which with the body makes an aggregate of seven, and which is a bitter foe, I have entered the immortal city of *Brahma* and shall pass my days there in happiness like a king.⁵⁰—Relying upon such intelligence, Manki freed himself from attachments, casting off all desires

and attaining to *Brahma*, that abode of the highest felicity.¹ Indeed, in consequence of the loss of his two bulls Manki attained to immortality. Indeed, because he cut the very roots of desire, he attained, through that means, to high felicity.'"²

SECTION CLXXVIII.

"Bhishma continued,—In this connection is also cited the old narrative of the verses sung by Janaka the ruler of the Vidhas, who had attained to tranquillity of soul.¹ What the monarch said was,—Unlimited is my wealth. At the same time I have nothing. If the whole of (my kingdom) Mithilā be consumed in a conflagration, I shall incur no loss.²—In this connection is also cited the speech of Vodhya uttered in respect of this very topic, viz., freedom from attachments. Listen to it, O Yudhishtira!³ Once on a time the royal son of Nahusha (Yayāti) questioned the *Rishi* Vodhya who had, in consequence of the abandonment of desire, attained to tranquillity of soul and who had an intimate acquaintance with the scriptures.⁴ The monarch said,—O thou of great wisdom, give me instructions about tranquillity. What is that understanding relying upon which thou succeedest in wandering over the world in tranquillity of soul and disengaged from all acts?⁵—

"Vodhya said,—I conduct myself according to the instructions of others but never instruct others myself. I shall, however, mention the indications of those instructions (according to which my conduct is framed). Thou mayst catch their spirit by reflection.⁶ My six preceptors are Pinglā, the osprey, the snake, the bee in the forest, the maker of shafts (in the story), and the maiden (in the story)!⁷—"

"Bhishma continued,—Hope is very powerful (in agitating the heart), O king! Freedom from hope is high felicity!

* Nilakantha explains that by *Sāranga* here is meant the bee. The *anveshanam* following it is 'going behind.' The whole compound means 'imitation of the bee in the forest.'—T.

Reducing hope to an absence of expectation, Pinglā sleeps in peace.* Beholding an osprey with meat in his beaks, others, that have not found any meat, assail and destroy him. A certain osprey, by altogether abstaining from meat, obtained felicity.⁸ To build a house for one's ownself is productive of sorrow and not of happiness. The snake, taking up his residence in another creature's abode, lives in felicity.¹⁰ The ascetics live happily, betaking themselves to mendicancy, without being injured by any creature, like bees at the forest.¹¹ A certain maker of shafts, while employed at his work, was so deeply attentive to it that he did not notice the king who passed by his side.¹² When many are together, dispute ensues. Even when two reside together, they are sure to converse. I, however, wander alone like the anklet made of sea-shells in the wrist of the maiden in the story.†—"¹³

SECTION CLXXIX.

"Yudhishtira said,—'O thou that art conversant with the conduct of men, tell me by what conduct a person may succeed in this world, freed from grief. How also should a person act in this world so that he may attain to an excellent end?'"

"Bhishma said,—'In this connection is cited the old story of the discourse between Prahlāda and the sage Ājagara.¹ Once on a time king Prahrāda of great intelligence questioned a wandering Brāhmana of great intelligence and a cleansed and tranquil soul.²

"Prahrāda said,—'Freed from desire, with a cleansed soul, possessed of humility and self-restraint, without desire of action, free from malice, agreeable in speech, endued with dignity and intelligence and wisdom, thou livest (in simplicity) like

* The allusion is to the story of Pinglā in Section 74 *ante*.—T.

† The story, evidently a very ancient one, is given in full in the *Bhāgavat*. Once on a time, a maiden, residing in her father's house, wished to feed secretly a number of Brāhmanas. While removing the grain from the barn, her anklets, made of shells, began to jingle. Fearing discovery through that noise, she broke all her anklets except one for each hand.—T,

a child.* Thou never covetest any kind of gain, and never grieveest at any kind of loss ! Thou art always contented, O Brāhmana, and dost not seem to regard anything in the world !⁴ While all other creatures are being borne away in the current of desire and passion, thou art perfectly indifferent to all acts appertaining to Religion, Profit, and Pleasure. Thou seemest to be in a state of quietude (without the possibility of agitation).⁵ Disregarding all the objects of the senses, thou movest like an emancipated self, only witnessing everything, (but never taking part in anything).⁷ What, O sage, is thy wisdom, what thy learning, and what thy behaviour (in consequence of which all this becomes possible) ? Tell me this without delay, if, O Brāhmana, thou thinkest it will do me good !—”

“Bhishma continued,—“That intelligent Brāhmana who was well-conversant with the duties of the world, thus questioned by Prahārāda, answered him in sweet words of grave import.⁹ Behold, O Prahārāda, the origin of creatures, their growth, decay, and death, are traceable to no (intelligible) cause. It is for this that I do not indulge in either joy or sorrow.¹⁰ All the propensities (for action) that exist in the universe may be seen to flow from the very natures of the creatures (to which they inhere). All things (in the universe) are dependent on their respective natures. Hence, I am not delighted with anything.[†]¹¹ Behold, O Prahārāda, all kinds of union have an aptitude for disunion. All acquisitions are certain to end in destruction. Hence I never set my heart upon the acquisition of any object.¹² All things possessed of

* *Animitatah* is explained by Nilakantha as one that has no cause, i. e., *Brahma*. The commentator would take this speech as a theistic one. I refuse to reject the plain and obvious meaning of the word. All phases of speculative opinion are discussed in the *Cāṇḍī*. It is very possible that a religious indifferentism is preached here.—T.

† The sense of the passage is that as everything depends upon its own nature, it cannot, by its action, either gladden or grieve me. If a son be born to me I am not delighted. If he dies, I am not grieved. His birth and death depend upon his own nature as a mortal. I have no power to alter that nature or affect it in any way.—T.

attributes are certain to meet with destruction. What remains there for a person then to do who (like me) is conversant with both the origin and the end of things?¹³ Of all things, large or small, born in the ocean of waters, the end is noticeable.¹⁴ I see also the death, which is manifest, O chief of *Asuras*, of all things, mobile and immobile, belonging to the land.¹⁵ O best of *Dānava*s, death comes in season unto even the strongest of winged creatures which range the sky.¹⁶ I see again that the luminous bodies, large and small, which move in the firmament, fall down when their time comes.¹⁷ Beholding all created things to be thus liable to be affected by death, possessed of knowledge, and thinking all things to be possessed of the same nature, I sleep in peace without any anxiety of heart.¹⁸ If I get without trouble a copious repast I do not scruple to enjoy it. On the other hand, I pass many days together without eating anything.¹⁹ Sometimes people feed me with costly viands in profusion, sometimes with a small quantity, sometimes with even less, and sometimes I get no food whatever.²⁰ I sometimes eat only a portion of a grain; sometimes the dry sesame cakes from which the oil has been pressed out. I sometimes eat rice and meat and other food of the richest kind.²¹ Sometimes I sleep on an elevated bedstead of the best kind. Sometimes I sleep on the bare ground. Sometimes my bed is made within a fine palace or mansion.²² I am sometimes clad in rags, sometimes in sackcloth, sometimes in raiments of fine texture, sometimes in deer-skins, sometimes in robes of the costliest kind.²³ I never reject such enjoyments as are consistent with virtue and as are obtained by me without effort. I do not, at the same time, strive for attaining to such objects as are difficult of acquisition.²⁴ The rigid vow I have adopted is called *Ājagara*.^{*} That vow can secure immortality. It is auspicious and griefless. It is in-

* The word *Ājagara* implies 'after the manner of a big snake that cannot move.' It is believed that such snakes, without moving, lie in the same place in expectation of prey, eating when anything comes near, famishing when there is nothing.—T.

comparable and pure. It is consistent with the counsels of the wise. It is disapproved by persons of foolish understanding who never follow it. With a pure heart I conduct myself according to it.²⁵ My mind never swerves from this vow. I have not swerved from the practices of my order. I am abstemious in everything. I know the past and the present. Divested of fear and wrath and cupidity and errors of judgment, I follow this vow with a pure heart.²⁶ There are no restrictions in respect of food and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of the considerations of time and place for one like us. The vow I follow contributes to true happiness of the heart. It is never observed by those that are wicked. I follow it with a pure heart.²⁷ Induced by cupidity, men pursue different kinds of wealth. If baffled in the pursuit, they become depressed by sorrow. Reflecting properly upon all this by the aid of my intelligence which has penetrated the truths of things, I follow this vow with a pure heart.²⁸ I have seen persons in distress seeking, for the acquisition of wealth, the shelter of men good and bad. Devoted to tranquillity and with my passions under control, I follow this vow with a pure heart.²⁹ Beholding, by the aid of truth, that happiness and misery, loss and gain, attachment and renunciation, death and life, are all ordained by destiny, I follow this vow with a pure heart.³⁰ Divested of fear and attachment and errors of judgment and pride, and endued with wisdom, intelligence, and understanding, and devoted to tranquillity, and hearing that large snakes without moving enjoy the fruit that comes to them of itself, I follow their practice with a pure heart.³¹ Without restrictions of any kind in respect of bed and food, endued by my nature with Self-restraint, abstemiousness, pure vows, truth, and purity of conduct, and without any desire to store (for future use) the rewards of action, I follow, with a delighted and pure heart, this vow.³² All causes of sorrow have fled from me in consequence of my having driven off the object of desire. Having received an accession of light, I follow this vow with a pure heart, for controlling my soul

which is thirsty and unrestrained but which is capable (under proper culture) of depending upon itself (without the necessity of external objects to keep it engaged).²⁸ Without paying any heed to the concerns towards which my heart, mind, and words would like to lead me, and marking that the happiness which is connected with these is both difficult of acquisition and fleeting in respect of duration, I follow this vow with a pure heart.²⁹ Learned men possessed of great intelligence, desirous of proclaiming their own feats, have while establishing their own theories and censuring those of others, said this and that on this topic which is incapable of being settled by disputation.³⁰ Foolish men fail to understand this vow in a proper light. I, however, see it to be destructive of Ignorance. Regarding it also as fraught with immortality and as a remedy against diverse kinds of evil, I wander among men, having subdued all faults and having freed myself from thirst (after worldly goods) !—³¹

“Bhishma continued,—‘That high-souled person who, having freed himself from attachments and divested himself of fear, cupidity, foolishness, and wrath, follows this *Ajagara* vow, or indulges in this sport, as it may be called, certainly succeeds in passing his days in great delight.’ ”³²

SECTION CLXXX.

“Yudhishthira said,—‘Which of these, O grandsire, *viz.*, kinsmen, or acts, or wealth, or wisdom, should be the refuge of a person? Questioned by me, answer me this!’¹

“Bhishma said,—‘Wisdom is the refuge of creatures. Wisdom is regarded as the highest of acquisitions. Wisdom is the highest felicity in the world. Wisdom is heaven in the estimation of the good and virtuous.’² It was through wisdom that Vali, Prahrāda, Namuchi, and Manki, when they lost their (earthly) prosperity, succeeded in acquiring felicity. What is there that is superior to wisdom?³ In this connection is cited the old story of the discourse between Indra and Kāçyapa. Listen to it, O Yudhishthira!⁴ Once on a time a prosperous Vaiçya, in the enjoyment of prosperity,

and proud of his affluence, threw down, by negligently driving his car, a *Rishi's* son of rigid vows, named Kāçyapa, devoted to penances.⁶ Prostrated on the ground, the young man, in exceeding pain, gave way to his wrath; and under the influence of despair resolved, saying,—I shall cast off my life! A poor man has no need of life in this world!⁷—While the Brāhmana was lying in that state, silent and agitated, deprived of energy and on the point of death, Indra appeared on the scene in the form of a jackal and addressing him, said,⁸—All (inferior) creatures covet birth in the human race. Among men again, the status of a Brāhmana is much desired.⁹ Thou, O Kāçyapa, art a human being! Amongst human beings, thou art again a Brāhmana. Among Brāhmanas, thou art again one that is conversant with the *Vedas*. Having obtained that which is attainable with very great difficulty, it behoveth thee not to give up life from folly!¹⁰ All kinds of (worldly) acquisitions are fraught with pride. The declaration of the *Çrutis* in that respect is perfectly true. Thou lookest the picture of contentment. In forming such a resolve (which is so derogatory of thy own self) about casting off thy life, thou actest from cupidity!¹¹ O, they are crowned with success that have hands! I eagerly wish for the status of those creatures that have hands!¹² We covet hands as eagerly as you covet riches. There is no acquisition that is more valuable than the acquisition of hands.¹³ Behold, O Brāhmana, I cannot extract this thorn that has entered my body, or crush these insects and worms that are biting and afflicting me greatly!¹⁴ They that have bestowed upon them two hands with ten fingers, succeed in throwing away or crushing the worms (by scratching) that bite their limbs.¹⁵ They succeed in constructing shelters for themselves from rain, cold, and heat. They succeed also in enjoying excellent clothes for themselves, good food, comfortable beds, and excellent habitations.¹⁶ Living on this Earth, they that have hands enjoy kine and other animals and cause them to carry burthens or drag their vehicles, and by the aid of diverse means bring those animals under sway (for their own purposes).¹⁷ Those living creatures that are without tongues,

that are helpless, of little strength, and destitute of hands, bear all the several kinds of misery (indicated above). By good luck, O ascetic, thou art not like them.¹⁷ By good luck, thou art not a jackal, nor a worm, nor a mouse, nor a snake, nor a frog, nor an animal of any other miserable order.¹⁸ With this measure of gain (that thou hast won), thou shouldst, O Kāçyapa, be contented ! How happy, again, shouldst thou feel at the thought that amongst living creatures thou art a superior Brāhmana !¹⁹ These worms are biting me ! For want of hands I am unable to drive them off. Behold this my miserable plight !²⁰ I do not cast off life because to do so is a very sinful act, and lest, indeed, I fall into a more miserable order of existence !²¹ This order of existence, *viz.*, that of a jackal, to which I now belong is rather tolerable. Miserable as it is, there are many orders of existence below it that are more miserable still.²² By birth certain classes of creatures become happier than others who become subject to great woe. But I never see that there is any order of being which can be said to be in the possession of perfect happiness.²³ Human beings, obtaining affluence, next wish for sovereignty. Having achieved sovereignty their next wish is for the status of gods. Having won that status they then wish for the chiefdom of the celestials.²⁴ If thou becomest affluent, thou wilt never succeed in becoming a king (for thou art a Brāhmana by birth), nor in becoming a god (because, in reality, thy status of Brāhmanahood is equal if not superior to that of a god). If by any means (led away by the alluring prospect of heavenly bliss) thou becomest a god (instead of attaining to a superior position), thou wilt then covet for the chiefdom of the gods. In no condition wilt thou be contented.²⁵ Contentment does not result from acquisition of desirable objects. Thirst is never slaked although there is profusion of water.* The thirst for acquisition only blazes up with each fresh acquisition like a fire with new faggots thrown into it.²⁶ In thee there is grief. But joy also dwells in thee. Both happiness and misery dwell in

* The meaning is that even copious drafts do not slake thirst permanently, for after being slaked, it is sure to return.—T.

thee. Why then shouldst thou yield to grief ?²⁷ One should shut up, like birds in a cage, the very springs, viz., the understanding and the senses, of all one's desires and acts.²⁸ There can be no cutting of a second head, nor of a third hand. That which does not exist can produce no fear.²⁹ One that is not acquainted with the enjoyment a certain object affords, never feels a desire for that object. Desires arise from the actual experience of the pleasures that touch, or sight, or hearing gives.³⁰ Thou hast no idea of the taste of the wine called *Vārūni* or of the meat of the birds called *Ladvaka*. There is no drink and no food more delicious than these.³¹ Thou hast no idea also, O Kāçyapa, of every other superior kind of drink and food that exists among men, for thou hast never tasted it.³² Without doubt, therefore, not to taste, not to touch, not to see, should be the vow of a man if he is to win happiness.³³ Creatures that have hands, without doubt, become strong and earn wealth. Men are reduced by men to a state of servitude,³⁴ and are repeatedly afflicted (at the hands of their own species) with death, imprisonment, and other tortures. Although such their condition yet even they (without yielding to grief) laugh and sport and indulge in merriment.³⁵ Others again, though endowed with might of arms, and possessed of knowledge and great energy of mind, follow censurable, sinful, and miserable professions.³⁶ They seek to change such professions for other pursuits (that are more dignified) but then they are bound by their own acts (of a previous life) and by the force of Destiny.³⁷ The vilest man of the *Pukkusa* or the *Chāndāla* orders never wishes to cast off his life. He is quite contented with the order of his birth. Behold the illusion in this respect !³⁸ Beholding those amongst thy species that are destitute of arms, or struck with palsy, or afflicted with other diseases, thou canst regard thyself as very happy and possessed of valuable accompaniments amongst the members of thy own order.³⁹ If this thy regenerated body remains safe and sound, and free from disease, and all thy limbs remain perfect, thou art sure of never incurring any reproach amongst men.⁴⁰ It would not behove thee, O Brāhmana, to cast off thy life even if any blame,

founded on fact and capable of bringing about thy dismissal from caste, attached to thee ! Rise, and practise virtue. It is not meet that thou shouldst throw away thy life !⁴¹ If, O regenerate one, thou listen to me and place credence on my words, thou wilt then obtain the highest reward of the religion inculcated in the Vedas !⁴² Do thou set thyself to Vedic studies, and duly maintain thy sacred fire, and observe truth, and self-restraint, and charity. Never compare thyself boastfully with another.⁴³ They who, by devoting themselves to the study of the Vedas, become competent for performing sacrifices for themselves and others, have no need to indulge in any kind of regrets or fear any kind of evil.⁴⁴ They that are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, strive their best for performing sacrifices, practising charity, and procreating children, and desiring to pass their time cheerfully in those acts, at last win very great happiness.⁴⁵ They, on the other hand, that are born under evil constellations, inauspicious lunations, and at evil hours, become destitute of sacrifices and progeny and at last fall into the *Asura* order.⁴⁶ In my former life I had much useless learning. I always sought for reasons and had very little faith. I was a slanderer of the Vedas. I was destitute of the (fourfold) objects of life, and was devoted to that science of argumentation which is based upon ocular or tangible proofs.⁴⁷ I used to utter words based on (plausible) reasons. Indeed, in assemblies, I always spoke of reasons (and never of faith). I used to speak irreverently of the declarations of the *Ṛutis* and address Brāhmanas in domineering tones.⁴⁸ I was an unbeliever, sceptical of everything, and though really ignorant, proud of my learning. This status of

* In the Bengal texts, 41 is made a triplet. The correct reading, however, is to take 44 as a couplet and 45 as a triplet. Nilakantha points out that *Icchantaste* &c., is grammatically connected with 45.—T.

† The auspicious constellations are such as *Puṣyā* and others ; the inauspicious ones are *Mulā*, *Aṣleṣhā*, *Maghā*, &c. ; *yajnaprasava* may also mean the *fruits* of sacrifices.—T.

‡ *Anwikṣikīm* may also mean 'microscopic.'—T.

a jackal that I have obtained in this life is the consequence, O regenerate one, of those sins of mine !⁴⁹ If even after hundreds of days and nights I that am a jackal can once again obtain the status of humanity,⁵⁰ I shall then pass my life in contentment, heedful of the true objects of existence, and engaged in sacrifices and gifts. I shall then know what should be known, and avoid what should be avoided !⁵¹—Thus addressed, the ascetic Kāçyapa, rising up, said,—O, thou art certainly possessed of knowledge and great intelligence ! I am really surprised at all this !⁵²—With eye whose vision was extended by knowledge, the Brāhmana then beheld that being who had addressed him to be Indra the chief of the gods and the lord of Cachi.⁵³ Kāçyapa then worshipped that god having the best of steeds for the animal that bore him. Receiving afterwards the god's permission, the Brāhmana returned to his abode.' ”⁵⁴

SECTION CLXXXI.

“Yudhishtira said,—‘Tell me, O grandsire, if gifts, sacrifices, penances, and dutiful services rendered to preceptors, are productive of wisdom and high felicity.’ ”¹

“‘Bhishma said,—‘If the mind becomes affected by desire, wrath, and other evil passions, it then runs towards sin. If one's acts are stained by sin, one is obliged to dwell in painful regions.’ Sinful men take birth in indigent circumstances and repeatedly suffer the pangs of famine, woe, fear, and death.’ Those that are virtuous in their acts, and possessed of faith, and that have their senses under control, become born as affluent men and repeatedly sport in festivities and heaven and happiness.’ Unbelievers, with their arms manacled,

* The word *dattam*, generally rendered ‘gifts’ or ‘charity,’ means and includes protection of suppliants, abstention from injury as regards all creatures, and actual gifts made outside the sacrificial altar. Similarly, the maintenance of the sacred fire, penances, purity of conduct, the study of the Vedas, hospitality to guests, and offer of food to the Viçwedevas, are all included in the word *Iṣṭa* which is ordinarily rendered ‘sacrifice.’—T.

are sent to regions rendered inaccessible by carnivorous beasts and elephants and full of terrors in consequence of snakes and robbers. What more need be said of them? They, on the other hand, who have reverence for gods and guests, who are liberal, who are fond of good and honest men, go, in consequence of their acts of charity, along that happy way which belongs to persons of cleansed souls.* They that have no reverence for virtue are as vile among men as seedless grains among corn or the gnat among birds.† That which is ordained in consequence of the acts of a past life pursues the actor even if the latter strives his best for leaving it behind.* It sleeps when he sleeps and does whatever else he does.† Like his shadow it rests when he rests, proceeds when he proceeds, and acts when he acts.‡ Whatever acts a man does he has certainly to obtain the fruits thereof.¹⁰ Death is dragging all creatures who are surely destined to fall (into orders of existence they deserve) and who are surely liable to enjoy or suffer that which has been ordained as the consequence of their acts.¹¹ The acts of a past life develop their consequences in their own proper time even as flowers and fruits, without extraneous efforts of any kind, never fail to appear when their proper time comes.¹² After the consequences, as ordained, of the acts of a past life, have been exhausted (by enjoyment or suffering), honor and disgrace, gain and loss, decay and growth, no longer flow or appear in respect of any one. This happens repeatedly.†¹³ A creature while still in the mother's womb enjoys or suffers the happiness or the misery that has been ordained for him in consequence of his own

* *I. e.*, even if he seeks to avoid it.—T.

† *I. e.*, becomes his inseparable associate.—T.

‡ What is meant is that if once the consequences of the acts of a past life are exhausted, the creature (with respect to whom such exhaustion takes place) is freed from all vicissitudes of life. Lest, however, such creatures become emancipated, the orthodox view is that a balance is always left of both merit and demerit, so that a new birth must take place, and the consequences of what is thus left as a balance must begin to be enjoyed or suffered. This is not referred to here, but this is the view of all orthodox Hindus.—T.

acts.¹⁴ In childhood or youth or old age, at whatever period of life one does an act good or bad, the consequences thereof are sure to visit him in his next life at precisely the same period.¹⁵ As a calf recognises and approaches its parent in the midst of even a thousand kine, even so the acts of a past life recognise and visit the doer in his new life.¹⁶ Washed in water a (dirty) piece of cloth becomes clean. Similarly, men burning in repentance obtain endless happiness by proper penances.*¹⁷ Those that can take up their residence in the woods and by performing austerities for a long period can wash themselves of their sins, succeed in obtaining the objects on which they set their hearts.¹⁸ As no one can mark the track of birds in the sky or of fishes in the water, similarly the track of persons whose souls have been cleansed by knowledge cannot be marked by any.†¹⁹ There is no need of any more eloquence or any more reference to sinful acts. Suffice it to say that one should, with proper judgment and as befits one best, do what is for one's good. (This is the means by which wisdom and high felicity may be achieved.)"²⁰

SECTION CLXXXII.

"Yudhishtira said,—'Whence has this universe, consisting of mobile and immobile creatures, been created? Whom does it go to when destruction sets in? Tell me this, O grand-sire!¹ Indeed, by whom has this universe with its oceans, its firmament, its mountains, its clouds, its lands, its fire, and its wind, been created!² How were all objects created?

* The first word of this verse is diversely read. The reading I adopt is *samunnam*, meaning drenched in water. If it be *samjuktam* it would mean united, with filth, of course. Another reading is *samswin-nam*, meaning 'drenched with sweat.' Nilakantha explains *upavdshah* here as equivalent to the renunciation of all earthly possessions. Ordinarily, it means 'fasts.'—T.

† This verse often occurs in the *Cānti Parvan*. It is difficult to understand in what sense it is said that the track of the virtuous cannot be marked. Perhaps, it is intended that such men do not leave any history or record behind them, they having abstained from all kinds of action good or bad.—T.

Whence this division into separate orders of existence? Whence are their purity and impurity, and the ordinances about virtue and vice? Of what kind is the life of living creatures? Where also do they go who die? Tell us everything about this and the other world!¹⁴

"Bhishma said,—'In this connection is cited the old narrative of the sacred words that Bhrigu said in reply to the questions of Bharadwāja.⁵ Beholding the great *Rishi* Bhrigu blazing with energy and splendour, seated on the Kailāsa summit, Bharadwāja addressed him in the following words:⁶—

"Bharadwāja said,—By whom was this world with its ocean, its firmament, its mountains, its clouds, its lands, its fire, and its wind, created? How were all creatures first created? Whence this distinction of castes? Whence the purity and the impurity (of behaviour), and whence the ordinances about virtue and vice, for living creatures?⁸ Of what kind is the life of living creatures? Where do they go who die? It becometh thee to tell me everything about this and the other world!⁹—Thus addressed about his doubts by Bharadwāja, the illustrious and regenerate *Rishi* Bhrigu who resembled *Brahma* itself, replied unto him, saying these words:¹⁰—

"Bhrigu said,—There is a Primeval Being, known to the great *Rishis*, of the name of *Mānasa*. He is without beginning and without end. That Divine Being is incapable of being penetrated by weapons. He is without decay and is Immortal.¹¹ He is said to be Unmanifest. He is Eternal, Undecaying, and Unchangeable. Through Him are creatures born and through Him they die.¹² He first created a Divine Being known by the name of *Mahat*.^{*13} *Mahat* created Consciousness. That Divine Being created Space. That puissant Being is the holder of all created objects.¹⁴ From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth.¹⁵ Self-born *Mānasa* then created a divine Lotus pregnant with Energy. From that Lotus sprang Brahman,

* *Mānasa* means 'appertaining to the mind,' or, rather, the Will. *Mahat* literally means great.—T.

that Ocean of Veda.*¹⁶ The *Crutis* say that as soon as born, that divine Being uttered the words—*I am He!*—For this He came to be called by the name of Consciousness. He has all created things for his body and He is their Creator.† These five elements that we see are that Brahman of great energy.¹⁷ The Mountains are his bones. The Earth is his fat and flesh. The Oceans are his blood. Space is his stomach.¹⁸ The Wind is his breath. Fire is his energy. The rivers are his arteries and veins. Agni and *Soma*, otherwise called the Sun and the Moon, are called his eyes.¹⁹ The firmament above is his head. The Earth is his two feet. The cardinal and subsidiary points of the horizon are his arms. Without doubt, He is incapable of being known and His Soul is inconceivable by even persons crowned with ascetic success.²⁰ That Divine Being, who pervades the whole universe, is also known by the name of *Ananta* (Infinite). He lives in Consciousness, and is incapable of being known by persons of uncleansed souls.²¹ Asked by thee I have now told thee of Him who created Consciousness for evoking into existence all created objects, and from whom this universe has sprung!—²²

“‘Bharadvāja said,—What is the extent of the firmament, of the points of the horizon, of the surface of this Earth, and of the Wind? By telling me the truth, solve my doubts!—²³

“‘Bhrigu said,—The sky thou seest above is Infinite. It is the abode of persons crowned with ascetic success and of divine beings. It is delightful, and consists of various regions. Its limits cannot be ascertained.²⁴ The Sun and the Moon cannot see, above or below, beyond the range of their own rays. There where the rays of the Sun and the Moon cannot reach are luminaries‡ which are self-effluent and

* Veda is here used in the sense of Knowledge and Power.—T.

† *Sarvabhūtātma*krit is explained by Nilakantha thus. He who is *Sarvabhūtātman* is again *bhūtakrit*. On the authority of the *Crutis* the commentator adds,—*ya ete pancha ākāśdayodhātavo-dhārana-karmāṇah sa eva Brahmā*.—T.

‡ The word *Devāḥ* here is evidently used in the sense of luminous or shining ones and not in that of gods or deities.—T.

which possess splendour like that of the Sun or the fire.²⁶ Know this, O giver of honors, that possessed of far-famed splendour, even these last do not behold the limits of the firmament in consequence of the inaccessibility and infinity of these limits.²⁶ This Space which the very gods cannot measure is full of many blazing and self-luminous worlds each above the other.²⁷ Beyond the limits of land are oceans of water. Beyond water is darkness. Beyond darkness is water again, and beyond the last is fire.²⁸ Downwards, beyond the nether regions, is water. Beyond water is the region belonging to the great snakes. Beyond that is sky once more, and beyond the sky is water again.²⁹ Even thus there is water and sky alternately without end. Even such are the limits of the Divinity represented by water. The very gods are unable to ascertain the limits of fire and wind and water.³⁰ The nature of fire, wind, water, and land, is like that of space. They are distinguished through want of true Knowledge.³¹ Sages read in diverse scriptures the limits that have been declared of the three worlds and the ocean.³² Who is there, however, that would set limits to what cannot be grasped by vision and what is inaccessible (in all its parts)?³³ If even it becomes possible to ascertain the limits of the firmament which is the track of the gods and beings crowned with ascetic success, it can never be possible to set limits to that which is limitless and known by the name of the Infinite, to that which corresponds with the name by which it is known, *viz.*, what has been called the high-souled *Mānasa*?³⁴ When again His form is sometimes contracted and sometimes expanded, how can any one else except one that is equal to Him, be able to comprehend His limits?³⁵ From the Lotus (of which I have already spoken) was first created the Omniscient lord Brahman, endued with form, of essence comprised of Righteousness, and the Creator of all mobile and immobile things.—³⁶

“Bharadwāja said,—If Brahman sprang from the Lotus, then it is the Lotus that should be regarded as the First-born and not Brahman. Why, however, is Brahman said to be the first? Do thou remove this doubt of mine!”—³⁷

“‘Bhrigu said,—The Earth it is that is called that Lotus. It was created for giving a seat unto that form of Mānasa which became Brahman.² Reaching up to heaven itself, the Sumeru became the pericarp of that Lotus. Remaining within it, the puissant Lord of the Universe created all the worlds.—’ ”³

SECTION CLXXXIII.

“‘Bharadvāja said,—Tell me, O best of Brāhmanas, how the puissant Brahman, residing within Meru, created these diverse kinds of objects !—¹

“‘Bhrigu said,—The great Mānasa (in his form of Brahman) created the diverse kinds of objects by fiat of Will. For the protection then of all creatures, he first created water.² Water is the life of life of all creatures, and it is water which aids their growth. If there be no water, all creatures would perish. The whole universe is pervaded by water.³ Earth, mountains, clouds, and all things which have form, should all be known as transformations of water. They have all been produced by the solidification of that element.—⁴

“‘Bharadvāja said,—How did water spring? How Fire and Wind? How also was the Earth created? I have great doubts on these points !—⁵

“‘Bhrigu said,—O regenerate one, in very ancient times called the *Brahma-kalpa*, high-souled *Rishis* of the regenerate order, when they assembled together, felt this very doubt about the creation of the universe.⁶ Restraining speech, they remained immovable, engaged in (ascetic) contemplation. Having given up all food, they subsisted upon air alone, and remained thus for a thousand celestial years.⁷ At the end of that period, certain words as sacred as those of the Vedas simultaneously reached the ears of all. Indeed, this celestial voice was heard in the firmament to say:⁸—Formerly there was only infinite Space, perfectly motionless and immovable. Without sun, moon, stars, and wind, it seemed to be asleep.⁹ Then water sprang into existence like something darker within darkness. Then from the pressure of water arose

wind.¹⁰ As an empty vessel without a hole appears at first to be without any sound, but when filled with water, air appears and makes a great noise,¹¹ even so when infinite Space was filled with water, the wind arose with a great noise, penetrating through the water.*¹² That wind, thus generated by the pressure of the ocean of water, still moveth. Coming into (unobstructed) Space, its motion is never stopped.¹³ Then in consequence of the friction of wind and water, fire possessed of great might and blazing energy, sprang into existence, with flames directed upwards. That fire dispelled the darkness that had covered Space.¹⁴ Assisted by the wind, fire drew Space and Water together. Indeed, combining with the wind, fire became solidified.¹⁵ While falling from the sky, the liquid portion of fire solidified again and became what is known as the Earth.¹⁶ The Earth or land, in which everything is born, is the origin of all kinds of taste, of all kinds of scent, of all kinds of liquids, and of all kinds of animals.—’”¹⁷

SECTION CLXXXIV.

“Bharadwāja said,—When the high-souled Brahman has created thousands of creatures, why is it that only these five elements which he created first, which pervade all the universe and which are *great creatures*, have come to have the name of *creatures* applied to them exclusively?†—¹⁻³

“Bhrigu said,—All things that belong to the category of the Infihite or the Vast receive the appellation of *Great*. It is for this reason that these five elements have come to be called Great creatures.² Activity is wind. The sound that is heard is space. The heat that is within it is fire. The liquid juices occurring in it are water. The solidified matter, *viz.*, flesh and bones, are Earth. The bodies (of living creatures) are thus made of the five (primeval) elements.⁴ All mobile

* The *Rishis* supposed that the pouring of water created the air instead only of displacing it.—T.

† All created things are called *Bhūtas*, but the five principal elements *viz.*, fire, air, earth, water, and space, are especially called *Bhūtas* or *Mahābhūtas*.—T.

and immobile objects are made of these five elements. The five senses also of living creatures partake of the five elements. The ear partakes of the properties of space. The nose of earth ; the tongue of water ; touch of wind ; and the eyes of light (or fire).—⁶

“ ‘Bharadvāja said,—If all mobile and immobile objects be composed of these five elements, why is it that in all immobile objects those elements are not visible ?⁷ Trees do not appear to have any heat. They do not seem to have any motion. They are again made up of dense particles. The five elements are not noticeable in them.’ Trees do not hear ; they do not see ; they are not capable of the perceptions of scent or taste. They have not also the perception of touch. How then can they be regarded as composed of the five (primal) elements ?⁸ It seems to me that in consequence of the absence of any liquid material in them, of any heat, of any earth, of any wind, and of any empty space, trees cannot be regarded as compounds of the five (primal) elements.—⁹

“ ‘Bhrigu said,—Without doubt, though possessed of density, trees have space within them. The putting forth of flowers and fruits is always taking place in them.¹⁰ They have heat within them in consequence of which leaf, bark, fruit, and flower, are seen to droop. They sicken and dry up. That shows they have perception of touch.¹¹ Through sound of wind and fire and thunder, their fruits and flowers drop down. Sound is perceived through the ear. Trees have, therefore, ears and do hear.¹² A creeper winds round a tree and goes about all its sides. A blind thing cannot find its way. For this reason it is evident that trees have vision.¹³ Then again trees recover vigor and put forth flowers in consequence of odors good and bad, of the sacred perfume of diverse kinds of *dhupas*. It is plain that trees have scent.*¹⁴ They drink water by their roots. They catch diseases of diverse kinds. Those diseases again are cured by different operations. From this it is evident that trees have perception of

* This is certainly curious as showing that the ancient Hindus knew how to treat diseased plants and restore them to vigor.—T.

taste.¹⁶ As one can suck up water through a bent lotus-stalk, trees also, with the aid of the wind, drink through their roots.¹⁸ They are susceptible of pleasure and pain, and grow when cut or lopped off. From these circumstances I see that trees have life. They are not inanimate.¹⁷ Fire and wind cause the water thus sucked up to be digested. According, again, to the quantity of the water taken up, the tree advances in growth and becomes humid.¹⁸ In the bodies of all mobile things the five elements occur. In each the proportions are different. It is in consequence of these five elements that mobile objects can move their bodies.¹⁹ Skin, flesh, bones, marrow, and arteries and veins, that exist together in the body are made of earth.²⁰ Energy, wrath, eyes, internal heat, and that other heat which digests the food that is taken, these five, constitute the fire that occurs in all embodied creatures.²¹ The ears, nostrils, mouth, heart, and stomach, these five, constitute the element of space that occurs in the bodies of living creatures.²² Phlegm, bile, sweat, fat, blood, are the five kinds of water that occur in mobile bodies.²³ Through the breath called *Prāna* a living creature is enabled to move. Through that called *Vyāna*, they put forth strength for action. That called *Apāna* moves downward. That called *Samāna* resides within the heart.²⁴ Through that called *Udāna* one eructates and is enabled to speak in consequence of its piercing through (the lungs, the throat, and the mouth). These are the five kinds of wind that cause an embodied creature to live and move.²⁵ The properties of scent an embodied creature knows through the earth-element in him. From the water-element he perceives taste. From the fire-element represented by the eyes, he perceives forms, and from the wind-element he obtains the perception of touch.²⁶ Scent, touch, taste, vision, and sound, are regarded as the (general) properties of every mobile and immobile object. I shall first speak of the several kinds of scent.²⁷ They are agreeable, disagreeable, sweet, pungent, far-going, varied, dry,

* K. P. Singha wrongly renders this verse. The Burdwan translator is right.—T.

indifferent.²⁹ Of these nine kinds is scent which is founded upon the earth-element. Light is seen by the eyes, and touch through the wind-element.³⁰ Sound, touch, vision and taste are the properties of water. I shall speak (in detail) now of the perception of taste. Listen to me.³¹ High-souled *Rishis* have spoken of diverse kinds of taste. They are sweet, saltish, bitter, astringent, sour, and pungent.³² These are the six kinds of taste appertaining to the water-element.³³ Light contributes to the vision of form. Form is of diverse kinds. Short, tall, thick, four-cornered, round,³⁴ white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft, and terrible.³⁵ These are the sixteen different kinds of form which constitutes the property of light or vision. The property of the wind-element is touch. Touch is of various kinds:³⁶ warm, cold, agreeable, disagreeable, indifferent, burning, mild, soft, light, and heavy.³⁷ Both sound and touch are the two properties of the wind-element. These are the eleven properties that appertain to the wind.³⁸ Space has only one property. It is called sound. I shall now tell thee the different kinds of sound.³⁹ They are the seven original notes called *Shadaja*, *Rishabha*, *Gāndhāra*, *Madalyama*, *Dhaivata*, *Panchama*, and *Nishādu*.⁴⁰ These are the seven kinds of the property that appertains to space. Sound inheres like the Supreme Being in all space though attached especially to drums and other instruments.⁴¹ Whatever sound is heard from drums small and large, and conchs, and clouds, and cars, and animate and inanimate creatures, are all included in these seven kinds of sound already enumerated.⁴² Thus sound, which is the property of space, is of various kinds. The learned have said sound to be born of space. When raised by the different kinds of touch, which is the property of the wind, it may be heard. It cannot, however, be heard, when the different kinds of touch are inceptive. The elements, mingling with their counter-parts in the body, increase and grow.⁴³⁻⁴⁵ Water, fire, wind, are always awake in the bodies of living creatures. They are the roots of the body. Pervading the five life-breaths (already mentioned) they reside in the body.—' "⁴⁴

SECTION CLXXXV.

“Bharadvāja said,—How does bodily fire or heat, entering the body, reside there? How also does the wind, obtaining space for itself, cause the body to move and exert?—¹

“Bhrigu said,—‘I shall, O regenerate one, speak to thee of the course in which the wind moves, and how, O sinless one, that mighty element causes the bodies of living creatures to move and exert!’ Heat resides within the head (brain) and protects the body (from perishing). The wind or breath called *Prāna*, residing within the head and the heat that is there, cause all kinds of exertion.² That *Prāna* is the living creature, the universal soul, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, as also all the objects of the senses.*³ Thus the living creature is, in every respect, caused by *Prāna* to move about and exert. Then in consequence of the other breath called *Samāna*, every one of the senses is made to act as it does.⁴ The breath called *Apāna*, having recourse to the heat that is in the urethra and the abdominal intestines, moves, engaged in carrying out urine and fæces.⁵ That single breath which operates in these three, is called *Udāna* by those that are conversant with science.⁶ That breath which operates, residing in all the joints of men’s bodies, is called *Vyāna*.⁷ There is heat in the bodies of living creatures which is circulated all over the system by the breath *Samāna*. Residing thus in the body, that breath operates upon the different kinds of watery and other elementary substances and all bad humours.⁸ That heat, residing between *Apāna* and *Prāna*, in the region of the navel, operates, with the aid of those two breaths, in digesting all food that is taken by a living creature.⁹ There is a duct beginning from the mouth down to the anal canal. Its extremity is called the anus. From this main duct numerous subsidiary ones branch out in the bodies of all living crea-

* Both the Bengal and the Bombay texts read *bhūṭāni*. The correct reading, however, appears to be *bhūṭānām*.—T.

tures.*¹¹ In consequence of the rush of the several breaths named above (through these ducts), those breaths mingle together. The heat (that dwells in *Prāna*) is called *Ushman*. It is this heat that causes digestion in all creatures possessed of bodies.¹² The breath called *Prāna*, the bearer of a current of heat, descends (from the head) downwards to the extremity of the anal canal and thence is sent upwards once more. Coming back to its seat in the head, it once more sends down the heat it bears.¹³ Below the navel is the region of digested matter. Above it is that for the food which is taken. In the navel are all the forces of life that sustain the body.¹⁴ Urged by the ten kinds of breaths having *Prāna* for their first, the ducts (already mentioned), branching out from the heart, convey the liquid juices that food yields, upwards, downwards, and in transverse directions.†¹⁵ The main duct leading from the mouth to the anus is the path by which *Yogins*, vanquishers of fatigue, of perfect equanimity in joy and sorrow, and possessed of great patience, succeed in attaining to *Brahma* by holding the soul within the brain.‡¹⁶ Even thus is heat planted in the breaths called *Prāna* and *Apāna* and others, of all embodied creatures. That heat is always burning there like a fire placed in any (visible) vessel.—' "¹⁷

* The word rendered duct is *Crotās*. It may also be rendered 'channel.' Very likely the principal artery or aorta is meant.—T.

† Notwithstanding much that is crude anatomy and crude physiology in these sections, it is evident, however, that certain glimpses of truth were perceived by the *Rishis* of ancient times. Verse 15 shows that the great discovery of Harvey in modern times was known in ancient India.—T.

‡ In works on *yoga* it is laid down that the main duct should be brought under the control of the will. The soul may then, by an act of volition, be withdrawn from the whole physical system into the convolutions of the brain in the head. The brain, in the language of *yogins*, is a lotus of a thousand leaves. If the soul be withdrawn into it, the living creature will then be liberated from the necessity of food and sleep, &c., and will live on from age to age, absorbed in contemplation of divinity and in perfect beatitude.—T.

SECTION CLXXXVI.

“Bharadvāja said,—If it is the wind that keeps us alive, if it is the wind that causes us to move and exert, if it is the wind that causes us to breathe and to speak, then it seems that life is worth little.¹ If the animal heat (that digests all food) be of the nature of fire, and if it is that fire which assists at digestion by dissolving the food we take, then life is worth little.² When an animal dies, that which is called its life is never seen leaving it. Only the breath leaves it, and the internal heat becomes extinguished.³ If life were nothing else than wind, or if life depended only on the wind, then it could have been seen like the external sea of air, and when passing out it would have mingled with that air.⁴ If life depended upon air, and if it ended with the escape of that air from the body, it would then mingle with another portion of air (that exists externally) like a portion of water escaping into the great ocean and thereby only changing the place of its residence.⁵ If a quantity of water be thrown into a well, or if the flame of a lamp be thrown into a blazing fire, either of them, entering a homogeneous element, loses its independent or separate existence. If life were air, it also, when the animal died, would mingle with the great ocean of air outside.⁶ How can we say that there is life in this animal body which is made up of the five (primal) elements? If one of those elements disappear, the union of the other four becomes dissolved.⁷ The element of water drieth up if food be not taken. The element of air disappears if the breath be restrained. The element of space disappears if the excretions cease. So also the element of fire becomes extinguished if food does not go in.⁸ The element of earth breaks into pieces in consequence of disease, wounds, and other sufferings. If only one of the five becomes afflicted, the union, being dissolved, the five go away into five different directions.⁹ When the body which is a union of the five elements, becomes separated into five ingredients, whither doth life go? What doth it then know?

What doth it then hear? What doth it then say?¹⁰ This cow (that is given away to a holy Brāhmana), it is said, will rescue me in the other world. The animal, however, that is given away, itself dies. Whom then will this cow rescue?¹¹ The taker of the cow (in gift) and the giver are both equal (in being both subject to death). Both of them meet with extinction in this world. How then will they meet again?¹² How will the person that has been eaten up by birds, or that has been broken into pieces by a fall from a mountain summit, or that has been consumed by fire, regain life?¹³ The root of a tree that has been cut down does not grow up again. Only the seeds put forth sprouts. Where is the person who having died comes back (to some sort of new existence)?¹⁴ Only seeds were originally created. All this universe is the result of seeds in succession. They that die, die to perish. Seeds result from seeds.—’¹⁵

SECTION CLXXXVII.

“ ‘Bhrigu said,—There is no destruction of the living creature, or of what is given, or of our other acts. The creature that dies only goes into another form. The body alone dissolves away.¹ The living creature, though depending upon the body, does not meet with destruction when the body is destroyed. It is not seen after the destruction of the physical frame just as fire is not seen after the consumption of the fuel with which it was ignited.—²

“ ‘Bharadwāja said,—If there is no destruction of the living creature like that of fire, I submit, fire itself is not seen after consumption of the fuel (that ignited it).³ When the supply of fuel is stopped, the fire becomes extinguished, and, as far as I know, becomes annihilated. That should surely be regarded to have met with destruction which has no longer any action, which furnishes no proof of its existence, and which no longer occupies any space !—⁴

“ ‘Bhrigu said,—It is true that upon the consumption of fuel fire is no longer seen. It mingles with space because there is no longer any visible object in which to inhere, and

hence it becomes incapable of perception by us.⁵ Similarly, upon leaving the body, the creature lives in space, and can not be seen in consequence of its extreme subtilty as is doubtless the case with fire.⁶ It is fire or heat that sustains the breaths called *Prāṇa* and the others. Know that that heat (thus existing) is called life or the living agent. That heat which is the sustainer of the breaths, becomes extinguished in consequence of the suppression of breath.⁷ Upon that heat in the physical frame being extinguished, the frame itself loses animation. Falling down, it is transformed into earth, for that is its ultimate destination.⁸ The breath that is in all mobile and immobile objects mingles with space, and the heat that is in them follows that breath.⁹ These three (*viz.*, space, air, and fire) mingle together. The other two, (*viz.*, water and earth), exist together in the form of earth.¹⁰ There is wind where space is, and there is fire where wind is. They are formless, it should be known, and become endued with form only in respect of embodied creatures.—¹¹

“‘Bharadvāja said,—If in the physical frames of all living creatures there are heat and wind and earth and space and water, what then are the indications of the living agent? Tell me these, O sinless one !¹² I desire to know the nature of the life that is in the bodies of living beings,—bodies made up of the five primal elements, engaged in the five acts, endued with the five senses and possessed of animation.¹³ Upon the dissolution of the body which is a union of flesh and blood, and a mass of fat and sinews and bones, that which is the living agent cannot be seen.¹⁴ If this body, composed of the five elements, be destitute of what is called life, who or what then is that which feels misery upon the appearance of either bodily or mental pain?¹⁵ The living agent hears what is said, with the aid of the ears. It, however, happens again, O great *Rishi*, that the same agent hears not when the *Mind* is otherwise engaged. It seems, therefore, that that which is called the living agent serves no purpose.¹⁶ The whole scene that the living agent sees with eyes acting in concert with the mind, the eye beholds not, even when lying before it, if the mind be otherwise engaged.¹⁷

Then again, when it is under the influence of sleep, that agent neither sees nor smells, nor hears, nor speaks, nor experiences the perceptions of touch and taste.¹⁹ Who or what then is that which feels joy, becomes angry, gives way to sorrow, and experiences tribulation? What is that which wishes, thinks, feels aversion, and utters words?—¹⁹

“Bhrigu said,—The mind also is made of the five elements in common with the body. For this reason it is of no consequence with respect to the acts mentioned by thee. Only the one internal Soul sustineth the body. It is he that perceives smell and taste and sound and touch and form and other properties (that exist in external nature).²⁰ That Soul, pervading all the limbs, is the witness (of the acts) of the mind endued with five attributes and residing within the body composed of the five elements. It is he who feels pleasure and pain, and when separated from him the body no longer experiences them.²¹ When there is no longer any perception of form or of touch, when there is no heat in the fire that resides within the body,—indeed, when that animal heat becomes extinguished,—the body, in consequence of its abandonment by the Soul, meets with destruction.²² This whole universe is composed of water. Water is the form of all embodied creatures. In that water is the Soul which is displayed in the mind. That Soul is the Creator Brahman who exists in all things.²³ When the Soul becomes endued with vulgar attributes, it comes to be called *Kshetrajna*. When freed from those attributes, it comes to be called *Paramātmān* or Supreme Soul.²⁴ Know that Soul. He is inspired with universal benevolence. He resides in the body like a drop of water in a lotus.²⁵ Know well that which is called *Kshetrajna* and which has universal benevolence. Darkness, Passion, and Goodness are the three attributes of the living agent.²⁶ The learned say that the Soul has Consciousness and exists with the attributes of life. The Soul exerts and causes everything to exert. Persons that have a knowledge of the Soul say that the Soul is different from life. It is the Supreme Soul that has created the seven worlds and sets them agoing.²⁷ There is no destruc-

tion of the living agent when the dissolution of the body takes place. Men destitute of intelligence say that it dies. That is certainly untrue. All that the living agent does is to go from one unto another body. That which is called death is only the dissolution of the body.²⁸ It is thus that the Soul, wrapped in diverse forms, migrates from form to form, unseen and unnoticed by others. Persons possessed of true Knowledge behold the Soul by their keen and subtile intelligence.²⁹ The man of wisdom, living on frugal fare, and with heart cleansed of all sins, devoting himself to *yoga* meditation, succeeds every night, before sleep and after sleep, in beholding his Soul by the aid of his Soul.*³⁰ In consequence of a contented heart, and by abandoning all acts good and bad, one can obtain infinite happiness by depending upon one's own Soul.³¹ The king, of fiery effulgence, residing within the mind is called the living agent. It is from that Lord of everything that this creation has sprung. Even this is the conclusion to be arrived at in the enquiry into the origin of creatures and the soul.—' "³²

SECTION CLXXXVIII.

" 'Bhrigu said,—Brahman first created a few Brāhmanas who came to be called *Prajāpatis* (lords of creation). Possessed of splendour equal to that of the fire or the Sun, they were created out of the energy of that First-born Being.¹ The puissant Lord then created Truth, Duty, Penance, the eternal Vedas, all kinds of pious acts, and Purity, for enabling creatures to attain to heaven (by practising them).² After this, the Deities and the Dānavas, the Gandharvas, the Daityas, the Asuras, the great-snakes, the Yakshas, the Rākshasas, the Serpents, the Piçāchas, and human beings³

* It is often said that in an advanced stage of *yoga*, one is enabled to behold one's Soul, or, a sort of double existence is realised in consequence of which the Soul becomes an object of internal survey to the Soul itself. Very probably, writers on *yoga* employ this language in a figurative sense.—T.

with their four divisions, viz., Brāhmanas, Kshatriyas, Vaiçyas, and Cudras, O best of regenerate ones, and all the other orders of creatures that exist, were created.⁴ The complexion the Brāhmanas obtained was white ; that which the Kshatriyas obtained was red ; that which the Vaiçyas got was yellow ; and that which was given to the Cudras was black.*⁵—

“ ‘Bharadwāja said,—If the distinction between the four orders (of human beings) be made by means only of color (attribute), then it seems that all the four orders have been mingled together.⁶ Lust, wrath, fear, cupidity, grief, anxiety, hunger, toil, possess and prevail over all men. How can men be distinguished by the possession of attributes?’ The bodies of all men emit sweat, urine, fæces, phlegm, bile, and blood. How then can men be distributed into classes ?⁷ Of mobile objects the number is infinite ; the species also of immobile objects is innumerable. How then can objects of such very great diversity be distributed into classes ?—⁸

“ ‘Bhrigu said,—There is really no distinction between the different orders. The whole world at first consisted of Brāhmanas. Created (equal) by Brahman, men have, in consequence of their acts, become distributed into different orders.¹⁰ They that became fond of indulging desires and enjoying pleasures, possessed of the attributes of severity and wrath, endued with courage, and unmindful of the duties of piety and worship,—those Brāhmanas possessing the attribute of Passion,—became Kshatriyas.¹¹ Those Brāhmanas again who, without attending to the duties laid down for them, became possessed of both the attributes of Goodness and Passion, and took to the professions of cattle-rearing and agriculture, became Vaiçyas.¹² Those Brāhmanas again that became fond of untruth and injuring other creatures, possessed of cupidity,—

* The commentator explains that the words expressive of hue or color really mean attributes. What is intended to be said is that the Brāhmanas had the attribute of Goodness (*Satwa*) ; the second order had the attribute of Passion (*Rajas*) ; the third got a mixture of the two, i. e., both goodness and passion (*Satwa* and *Rajas*) ; while the lowest order got the remaining attribute, viz., Darkness (*Tamas*).—T.

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